FEBRUARY 1958

The Reformed Journal

A PERIODICAL OF REFORMED COMMENT AND OPINION

Conviviality

BY NELSON VANDER ZEE

Education for Freedom

By LESTER DEKOSTER

Church, School, and Finances

BY BERNARD E. PEKELDER

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BY CALVIN SEERVELD

Book Reviews

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Stuart Professor of Christian Philosophy
Princeton Theological Seminary

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231 Jefferson Avenue, S.E.
Grand Rapids 3, Michigan

The Reformed Journal

A PERIODICAL OF REFORMED COMMENT & OPINION

Volume VIII No. 2

FEBRUARY 1958

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BOOK REVIEWS 1

PUBLISHED MONTHLY, excepting August, by the Wm. B. Eerdmans Publishing Company, at 231 Jefferson Avenue, S.E.,, Grand Rapids 3, Michigan. Entered as second-class matter at the Post Office at Grand Rapids, Michigan.
SUBSCRIPTION RATES: 25c per copy; $2.50 one year; $4.00 two years.
ADDRESS all subscriptions to Subscription Department, *The Reformed Journal*, 231 Jefferson Avenue, S. E., Grand Rapids 3, Michigan. Address all editorial and advertising communications to Managing Editor and Advertising Manager respectively.
Managing Editor: Calvin P. Bulthuis; Advertising Manager: David Wynbeek

Conviviality

by Nelson Vander Zee

YOU KNOW, OF COURSE, what conviviality is. It s an eating and drinking in joyful fellowship. And t this time of the year one is tempted to say that t is just another name for New Year's Eve as it is elebrated in the world of unbelief — and perhaps ot only there.

It is striking, though, to note that the characteristic American celebration of the turn of the year vith its high conviviality has a certain show of easonableness. The warmth of fellowship, the consolation of feasting, the gaiety and the final numbness the bottle proffers, all make some sort of ddress to real human need.

Conceivably the fellowship is a kind of answer o the lonesomeness lying deep in every man, that trange and dreadful lonesomeness he finds so hard o fathom or explain. The feasting perhaps proides a kind of answer to the need for reassurance hat life's abundance is truly his. Perhaps it holds nore distant that fear of possible loss and privaion from which no man is wholly free. At least, he psychologists tell us, it helps to reduce tension nd give reassurance. And does not the drinking ddress itself to real need? The need for obliviousess to the swift passing of time with its keen eminder of wasted, mis-spent yesterdays and unertain tomorrows? Even the need for forgetting he frustrations of today?

One almost wonders whether, if one could penerate the subtle workings of men's minds, he ould not find that the conviviality of New Year's ve is due to more than the dictate of haphazardy acquired custom. However that may be, the haracteristic celebration does address itself to eal human need — excruciatingly real. And what an is immune?

But is this fellowship over board and bottle the nswer? Does not the lonesomeness outlast the ellowship, and does it not lie deeper than the and and voice of a friend can reach? When the easting is done, do not the missile and the satelte still climb, and the Dow-Jones still descend? o not the tensions and the uneasiness still beet? Does not apprehension outlive appetite? And oes the drinking serve its end any more than emporarily? Surely the flood of liquor cannot amper the inexorable step of time. And though t might muffle for a moment the voice of conscience, does not saturation increase in the end he weight of that it thought to wash away? And does not the incompetence of the morning after swell the demands of tomorrow to even nightmare proportions? Surely such conviviality as this does not avail.

Yet I know of a group of people who were met together convivially last New Year's Eve — people to whose hearts and lives these same acute needs are native — whose conviviality fully satisfied these needs. Their fellowship was such that it touched even that deep-seated, basic lonesomeness of man. Their eating and drinking was such that it made time's swift flight itself a delight. (Time, for them, cannot flee too quickly.) Their eating and drinking was such that it stilled completely the accusations of conscience concerning misspent yesterdays. And amid the uncertainty of life's tomorrows it secured one great and all-important certainty.

What conviviality is this? What is this incredible answer to man's keenest earthly agonies? It is that conviviality whose first dim intimations came to a group of needy men met in a day of bleak aloneness, accusing conscience, and dark forebodings, in an upper room in Jerusalem. Yet their fellowship that evening reached that deepest core of lonesomeness. God was in their midst!

And how could their eating and drinking fail to satisfy — if not now, then later in retrospect and commemoration — their needs in this direst exigency of their lives? There was in their heavenly food and drink that which banishes all pangs of accusing conscience and life's deepest uncertainties. For their food this night was that bread which He gave to them, saying, "This is my body which is given for you." And the wine they drank He gave to them, saying, "This cup is the new covenant in my blood, even that which is poured out for you."

Last New Year's Eve we celebrated the Holy Supper of our Lord. That same Son of God was in our midst, and as He ministered to us how blessedly did He banish all aloneness, all condemnation, all uncertainty. And is it strange that we should have thought then of the words of the apostle Paul when he said:

> He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who

is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?

Yes, on New Year's Eve we celebrated the Hol Supper of our Lord, and enjoyed the most sul lime and satisfying conviviality known to man o earth. It seemed very right.

Education for Freedom

by Lester DeKoster

THE ARTICLE which follows probably develops no new insights into the aims of education. It does, however, present a point of view not hitherto expressed in these pages, and one from which some members of the staff as well as others may wish later to dissent. Such a discussion, should it arise, of differing ideas on an important subject is one of the services a periodical can render its readers; and it is in this spirit that I take courage to differ from the judgments of those for whom I hold deep respect.

THE QUESTION to which this article is addressed may be phrased as follows: what is, or should be, the place of vocational training in education through the twelfth grade? I am thinking of education as a generic concept, though I have particular reference to that carried on in the Christian schools.

Probably the answer to this question may be found only after a prior question has been answered: why do children go to school at all? or, again: what is education for? (I hesitate to pursue the regress further and ask: what is education? lest all too soon we find ourselves driven to asking still prior questions until we stop at what "nature, God and man" are. So I take the common notion of education, and trust that the sequel will define the conception of it which governs here).

Professor Whitehead said that "education is preparation for life"; a statement which, isolated thus from its context in his *Aims of Education*, is more suggestive than definitive. And, yet, for what other reason might children be sent to school, if "life" is taken broadly enough? Writes Dr. Maritain, "The chief task of education is above all to shape man," toward a goal which he defines, quoting the Greek poet Pindar, as "becoming who we are." To accomplish this end, Maritain says the schools can employ subjects whose chief end is "knowledge-value," and other subjects whose chief end is "training-value"; both necessary, but the former "of most worth." (In his *Education of the Crossroads*).

In the light of formulations such as these o Whitehead and Maritain, I suppose the followin as another way of suggesting the aim of educatio Education is for freedom.

What has vocational training to do with freedom

A great deal.

Freedom — deferring for a moment any assa at its definition — is, of course, primarily an basically spiritual or religious in character: "If th Son shall make you free, ye shall be free indeed The bonds of history are finally broken only by al sorption into the Body of Him who, though He wa already in the world which was made throug Himself, yet entered history as it were from th outside. But though freedom finally is validate only in the Cross, there are besides and restin upon this religious freedom at least two othe "freedoms" in the life of man: intellectual freedom and, yes, vocational freedom.

An education for freedom must, then, take a count of all three because liberty is indivisible, an basically, man is one.

What is *freedom?*

The word is *not* self-defining. The arena i which its meaning has long been disputed li strewn with the implements and casualties o battle. Should the innocent wayfarer set foot upo its bloody soil, he might not come out unscathed he came out at all. Happy indeed it is to strike balance between ignoring (on the one hand) an becoming morassed (on the other) in definitio and prolegomena — be they to discussion or to lif and I shall, therefore, skirt the treacherous pro lem by saying simply that I am persuaded by thos writers who hold that *freedom* is defined an known best in the experience of it. We *know* wh free choice is; and we *know* what felt respons bility for taking one course of action in preferen to another is. To explain these things is scarce more than to explain them away.

AND, SO, I repeat, the life of freedom in that worl to which God calls us rests upon three found tions: (1) the religious, which is basic; (2) th

ntellectual, which is almost indispensable; and, 3) the vocational, which is in its way well-nigh ndispensable, too. That is to say, he who has not et begun to grow in that freedom which is God's o give, will be in bondage to himself, to his possessions, to the fear of death, or to a host of devils; gain, he who lacks knowledge and understanding vill be enslaved by forces he knows not of, stumbling in the darkness of ignorance and deceit, the prey of prejudice and propaganda; and, finally he who lacks vocational skills will likely be in servitude to hunger, poverty, worry, or a job despised but inescapable.

One agency — and only one of several — designed to help men find freedom from the slaveries I have mentioned is the school. It is emphatically concerned with the intellectual foundation of the life of liberty in society. There is no substitute for learning and understanding tempered by morality into wisdom, and the school which does not make "knowledge-value" its prime concern fails of its mission. This primacy of the intellectual in the part which the school plays in the education of man has led some to insist that schools shall be concerned not only primarily but exclusively with "knowledge-values," leaving religion to the church and vocational training to the home — or to chance, which often wins the toss.

The perspective underlying Christian education, however, rests upon the clear insight that the intellectual and the religious foundations of life cannot be divorced if education is to fit the child for knowing and facing reality, recognizing all the while the differing emphasis in the roles played by church and by school. What is, or ought to be, equally clear in a world growing ever more complex is that for most of us the vocational foundation is equally significant for the life of freedom, and equally cannot be left to happenstance. Nay, rather, I suggest that vocational training, too, be integrated into the program of the school. For though one may agree with Chesterton, from whom he probably learned this phrasing of the aphorism, that a prospective landlady does better to inquire after the philosophy of her future tenant than after his worldly prospects, it is the latter which will, in the long run, humbly pay the rent.

In short, church, home, school, and the community through the school must fuse into one cooperative enterprise to raise the young toward the high life of freedom, each agency with its own emphasis, and each vitalizing the work of the others.

It is to the place of vocational training in, or under the direction of the school, that I wish to direct attention now. Perhaps another time I may discuss the relation of education to what I have called the other two foundations of freedom, the religious and the intellectual.

IT IS HARD to know what name to give that class of subjects represented by, say, home economics, and woodworking, as distinguished from that class of subjects represented by, say, mathematics and the pure sciences generally. I choose, perhaps arbitrarily, to call those of the first group "practical" subjects, and those of the second group "theoretical" ones. It may seem useful, at first, to distinguish "theoretical" from "practical" subjects by defining the latter as those taught solely to develop skills, but this is a methodological distinction not inherent in the subject-matter itself. For practice always exemplifies theory, and theory can itself be intensely practical. This makes an intrinsic discrimination between "practical" and "theoretical" subjects hard to achieve except, perhaps, for the extremes at both ends of what is a continuum. Furthermore, I wish to suggest later that "knowledge-value" may often best be sought in and through "training-value," an approach which could be made to bear double fruit.

Moreover, discussions about the place of vocational subjects in, say, high school, would gain in clarity if it were but explicitly recognized that the most "theoretical" of subject-matters have, and are commonly taught as having, vocational usefulness. Some time ago the writer asked a good student at a fine high school nearby what vocational courses were taught at his school. "Why, none," he replied, in surprise, "ours is a college-prep school."

"What is your *vocation* going to be?" was my next question.

"A doctor, I hope."

"And does your work here in high school prepare you for your college and graduate-school medical training?"

The student caught on.

I am not suggesting that "knowledge-values" are, or should be, "training-values," nor that what is in fact the vocational usefulness of theoretical learning diminishes its potential disciplinary or revelatory value. But I am insisting that, in practice, parents (and teachers) of "college-prep" school children are for the most part quite as bent on "vocational" training as is the most wild-eyed advocate of courses in home economics and machine shop. And neither discussion nor illumination would suffer were this more commonly confessed.

To be concrete: mathematics is the *theoretical* mainstay of the most abstruse visions of reality, but is no less the *practical tool* of the engineer and the accountant; indeed, who will say where the

nuclear physics of Oppenheimer (who merges mathematics and poetry) leaves off and the nuclear physics of atomic energy begins? Again, *theory* of chemistry is intensely *practical* for the aspirant to medical school; and *formal* grammar becomes a *tool* to him who seeks to live by his pen — or, latterly, by his typewriter. (Is it not ironic — in passing — that while the school system will allocate hours to teaching the *skills* involved in penmanship, at the age appropriate to them, the same school system may be resolutely closed to teaching the *skills* involved in using that substitute for pens, the typewriter, when the pupil's maturity rises to their level? But this only in passing.)

This capacity of most subject-matters to serve both "knowledge-values" and "training-values" means that the use to which they are put in any given curriculum depends upon the goals that curriculum seeks to achieve. Fruitful study might be made of the ways in which subject-matters might be made consciously to serve both intellectual and vocational ends. Thus, for example, if laboratory experiments in chemistry might be diverted from the concoction of evil-smelling gases to the preparation of palatable mixtures, the end-product might go into the home economics oven instead of down the drain or up the ventilator — with some minor olfactory gain, however unpalatable the cake might be — and the principles of chemistry illustrated none-the-less.

Because learning and understanding are one of the foundations of the life of freedom, I do not suggest for a moment that the school ignore its prime obligation to employ subject-matter to achieve intellectual ends. But, too, because vocational competence is another foundation of the free life, the school ought consciously to employ both its "theoretical" subjects and those more explicitly practical, manual, and economic, to provide vocational competence — to whatever level it may be brought — not only for the professions, and education leading to the professions, but also for those everyday occupations of many kinds of which men earn their daily bread. There are, I think, five reasons why this emphasis on the vocational — secondary, indeed, to that on the intellectual — should find a place in school.

FIRST. Saint Paul put this first and basic reason simply enough: he who would eat must work. Civilization rests today as it always has on the backs of those who toil. So does the home.

The school curriculum which is blind to the obligation laid on mankind to earn its daily bread at the common tasks of life misses the import of the simple truth that eating underlies living. How can the school be deaf to the voices which demand of its graduates that they keep accounts *as well as* (I do *not* say *instead of*, or *better than*) calcula square root, type simple letters *as well as* par complex sentences, operate mechanical contri ances of one kind or another as well as quote Lon fellow, prepare palatable and nutritious food well as date Caesar's adventure across the Rub con? Or, if it is deaf to these very real demand how can it ask us to give our children to its tut lage?

Getting and keeping a job is basic not only the life of freedom, but to life itself. A hungr man is — unless he be a saint indeed — in bond age to his, and, more, to his family's hunger. Sha the school pretend that this is not so? Or shall give lip service to the fact, but deny it in the cu riculum? Or shall it vocationally prepare thos students headed for the professions and vocation ally ignore those destined for other occupations

And if we are minded to say that industry doe and "prefers to" train its own employees, do w not forget that industry has been forced to do s because it has found, or claimed to find — a wel nigh universal complaint — that high-school grad uates *"can't do anything"*? Let the professiona educator make a virtue of his deficiencies if h must, but we may wonder at least if a more frui ful relationship might not be (and, indeed, is b ing) devised between classrooms and occupation

SECOND. Not only is job-keeping indispensab to life, but it has extensive ramifications in th way life is lived. Evidence abounds of the paraly ing effect upon a man's personal and social rel tions which stems from vocational maladjustmen The man who hates his job because he cannot pe form well the tasks it involves, the man who drea the dawn because it binds him to routines fro which he has no other skill to escape, such me find long, despairing shadows cast over home an job alike, from which they may seek illegitima escape in a tavern at work-a-day's end.

Vocational inaptitude can become bitter bond age to hopelessness and frustration. Who does n know the unhappy clerk, for example, who migh have been a skilled and self-reliant mechanic, ha the school but recognized vocational aptitudes an opportunities? What consultant's office is not fille with men trying desperately to discover — happil if not too late — what they have the gifts to do an where they may learn the skills they should hav acquired in, *or under the guidance of*, the school For it is obvious that vocational training can ofte best be given by cooperative arrangements betwee the schools and the employers of the community And this, in passing, is at least in part the answe to the cry that vocational education is "too exper sive." Of course it is — if factories are to be move into school rooms. But suppose there were a d

veloping relation between the schools and community enterprises of all kinds: what an exercise n communal effort, shared by business, industry, school, and home alike in rearing what is so glibly alled the community's "greatest asset": its children. Or is that common cliché only a poor cover or the awful gap which so often opens between he schoolrooms and the everyday life of the city which provides them?

Further, what student of corrections has not maintained that to teach a penal inmate a job he an perform well, and *therefore with self-respect* nd satisfaction, is to make him ready to try life gain? And who has not traced the relationship etween self-respect and respect for others and heir property? When an inmate is ready to take job, they say, he is often ready to go home: why vasn't he ready for that job before he left — or uit — school? Has the school no vocational responsibility to those countless lives destined for ondage to jobs stumbled into like ditches in the ark? Or is this, then, the end for which schools re enlarged and for which parents often sacrifice nd dream: some smattering of half-forgotten erse, a scattering of dates and names, a gnawing ense of language poorly used, and . . . a job hated ut inescapable?

No, I do not dream that there is magic in vocational use of subject-matters: prison doors will ot yawn open nor tavern-keepers go on relief, and vork will be work for all that. All I ask is that he schools extend to those headed for other occuations as much as they can of the same vocational reparation they extend to those headed for the rofessions, and having done this "to God be the est."

THIRD. This reason for vocational emphasis in education is but a corollary of the preceding wo, namely: that kind of education which strictly eschews the vocational must *assume* from life recisely that for which it makes no effort to rovide: that is, the ability to get and keep a job. 'or, though in the order of value the intellectual omes before the vocational, in the order of existnce the cultivation of the mind comes after the tomach is full. Indeed, no one declaims with ricker rhetoric upon the primacy of patterns of evelation than the professor just up from his reakfast of bacon and eggs, or just back from is coffee and doughnut. His own education, at east, has been practical enough.

Let the school ignore the fact that primacy in alue is not the same as primacy in existence, and he rest of its program has no footing in the realies of life as most graduates find it thrust upon hem. For them the web of getting and keeping a ob becomes as tight and hard and real as the neat patterns revealed by a comfortably nourished teacher become but airy and forgotten indulgences. School was a holiday, an interlude before the storm. To how many adults is their schooling now but a memory as remote as the poles? Why? You know why, "gentle reader." Because the school they knew never was any closer than the poles to life as they stumbled into it the day after commencement was over.

The judgment of experience is not light upon that kind of "education" which ignores the prerequisites and concentrates upon the conclusions. Not because, as I have said, the prerequisites outrank the conclusions in the order of value; but because, for most of us ordinary folks, there is time and attention for the conclusions only when the larder is supplied, the bill-collectors knock not, and the alarm clock wakens us to joy in another working day.

FOURTH. Leaving now the arguments for vocational education based upon job-getting and job-keeping, the following suggest, I think, two other approaches to the same question.

Learning and understanding do not arise spontaneously. The teacher employs methods of one sort or another to achieve these ends. One such method is to develop the "knowledge-values" out of the "practical" subjects, as I have suggested before. The idea is borrowed from Professor Whitehead who argued that in this way educational unity might be achieved. Education, he says, should be preparation for that continuous, unified pattern which is "Life." Thus: "There is only one subject-matter for education, and that is Life in all its manifestations. Instead of this single entity, we offer children — Algebra, from which nothing follows: Geometry, from which nothing follows; Science, from which nothing follows; History, from which nothing follows; A Couple of Languages, never mastered; and, lastly, most dreary of all, Literature, represented by the plays of Shakespeare, with philological notes and short analyses of plot and character to be in substance committed to memory. Can such a list be said to represent Life, as it is known in the midst of the living of it? The best that can be said of it is, that it is a rapid table of contents which a deity might run over in his mind while he was thinking of creating a world, and had not yet determined how to put it together."

What concept will integrate such loose strands? The idea of *education for use*. "Pedants sneer," Whitehead continues, "at an education which is useful. But if education is not useful, what is it? Is it a talent, to be hidden away in a napkin? Of course, education should be useful, whatever your aim in life. It was useful to Saint Augustine and

it was useful to Napoleon. It is useful, because understanding is useful."

And how shall understanding be achieved? By arriving at the theoretical through the practical, just as, indeed, life itself is always the interplay of principle and practice, the first guiding the second even as the second illumines and redefines the first.

I do not suggest that Professor Whitehead here commends the teaching of skills as skills, as ends in themselves; this would be as contrary to his position as the teaching of algebra in isolation. What I understand him to propose is that fusion of "theoretical" and "practical" subjects for the enrichment of both which is, I have already suggested, worthy of more sustained study and experiment than we, at least, have given it. It may well be, for example, that students who do not respond to the "textbook" approach to mathematics, geography, or other disciplines might rise to considerable *intellectual* competence in these, were the approach made from intensely practical training, with, I add, vocational skills learned as well.

So, for example, one might seek to develop fruitful relationships between, say, machine shop or radio repairing *and* technological history or electronics. A class in printing may be the continuing point of departure for learning the art *and* for understanding the civilization which rests upon the invention of movable type, the rotary press, and offset reproduction. Nutrition and biology will not be demeaned but illumined when joined with, or developed out of, home economics and hygiene. Or, to take Professor Whitehead's own illustration: let geometry be learned from surveying fields or lots in the community; geography will rise out of the simple maps prepared from the survey; social relationships may come to life in charts and graphs based upon other kinds of community study; and rents, wages, and social problems will grow out of the charts, etc. Always theory will be held in close relation to practice, and the life without will be kept in close touch with the life within the classroom."

How deep a chasm yawns between such an integration of school and community life and the spasmodic field trips and annual Business-Industry-Education Day (Labor politely excluded) which now pay mumbling lip service to the same ideal!

But is such an integration possible? Would a textbook written to evoke such interrelations be difficult to use? "Of course," is Whitehead's reply, "it will be difficult to teach from it. If it were easy, the book ought to be burned; for it cannot be educational."

Do we really believe that?

FIFTH. There is, finally, what is to me the most appealing reason for keeping the curriculum open to teaching the skills, even as ends in themselves. This reason has roots in the ancient teaching emphasized by Calvin that all tasks are callings, priestly services to God, if done in the fear of His name. And of late men like Ruskin, William Morris, and the Catholic artist Eric Gill have sounded the same note, especially in regard to the manual arts.

What these men taught is that labor of all kinds — that of "engravers or grave-diggers" says Gill — is a form of creativity, the distinctively human patterned after the image of God. So far forth, the making of a thing is "holy" work. All things? Yes, all man-made things: a painting, a chair, a coat, or a pumpkin pie. "What," asks Gill, "is a work of art? It is a word made flesh . . . . A word: that which emanates from mind. Made flesh: a thing, a thing seen, a thing known, the immeasurable translated into terms of the measurable. From the highest to the lowest that is the substance of works of art." (*Essays*).

And, now, does someone say that with this, with man's creativity, with the physical expression of the *idea* in some*thing* made, the school — above all the Christian school — has naught to do? Or has only to do with the "fine" arts (the "hot-house" arts, Gill calls them) but not with the *common* forms of this miracle of translation from the idea into the tangible which, say, girls can, *and do* in some schools, perform over sewing machines and boys over lathes? Does one really say: translation from Latin into English — yes, this is education but translation from idea into palpable reality — NO?

Let it be said that some teachers see no "creativity" in such mundane *things* as good food, clothes made clean, skilled handwork, trained operation of complex machines, or ditches carefully dug at the roadside. Let it be *said*, if it must! And pause to regret that it is so!

Would it make housework less humdrum for many mothers to know that *in reality* a housewife's day is filled with that service which is akin to prayer, the calling into being of things which were not — yes, indeed, be they so humble as dinners, lunches, clothing pressed, or spirits brightened? Is "education" for "this" or for "that" of so monumental an importance that creative home-making can find no place in the curriculum, there being no room left over? As if almost all of the girls did, or should do, something else? As if it were more Godly to create a sonnet than to mold the eating, sleeping, living, and loving which is a

home! To how many, and with what devastating results, has the school said, year after year, not in words but in its practice: cooking, sewing, family-management, things like these are not significant enough for the curriculum; pick them up at home if you can, and if not, what matters? Meanwhile, memorize lines seven through twenty for tomorrow.

Do many fathers go glumly to work this day, not knowing that their work, too, is priestly, is creative in the giving of their ideas to the forming of things made, is the very gift of self to make mute material into a work of art? Karl Marx knew this, and made it a weapon in his attack against exploitation. But do we "freedom-loving Americans" know it? And do we know that this is the threat of the assembly-line to personality, that the creative gift of self becomes of no consequence? But how will "theoretical" education grasp or grapple with this industrial problem when it has repeatedly advertised by its exclusive curriculum that skills do not matter, that handicraft has no importance?

It will not do to talk of the dignity of labor, and none-the-less find all manual tasks and their significance too demeaning for the curriculum! Nay, more, it will betray grave indifference to the priestly character of all work, to the creative reality of simple home-making, to ignore vocational preparation for such tasks in school.

AND HOW and when shall all these things be accomplished? Let that become another article; but suffice it to say that I am not suggesting adding one or two vocational courses as appendages to the "theoretical" curriculum in order to assure accreditation. Perhaps a key lies in the capacity most subject-matters exhibit to be taught for "knowledge-value" or for "training-value" and, I judge, for both. Perhaps another key lies in enlisting the community to make good on its presumed interest in the "citizens of the future." Basic to all is coming to believe ourselves that: (1) man must work in order to eat; (2) at the kind of work for which he is fitted, and for which he is trained as early as possible; (3) because vocational aptitude is prerequisite, in the order of existence, to intellectual achievement and, in a sense, to moral and religious freedom; (4) and because even the theoretical is best learned, oftentimes, by way of the practical; (5) and, still more, because we want our children to learn, as perhaps we did not, that all tasks, humblest to highest, may be caught up and glorified in the light of the creative, priestly calling they imply.

The Church, Christian Schools, and Finances*

by Bernard E. Pekelder

THE CHRISTIAN REFORMED CHURCH has always maintained a deep interest in Christian schools. It is concerned with the philosophy of education, the methods of education, and the caliber of the teachers in these schools. But does the church have any responsibility toward the financial needs of Christian schools?

The Church Order is silent on this question, suggesting only that the consistories encourage the parents to have their children educated in Christian schools. But surely such encouragement involves not only interest in the educational program of the school, but in its financial problems as well. You cannot divorce the two.

Christian parents have assumed a tremendous financial obligation in their support of Christian schools. The evidence can be obtained by comparing the amount required of church members for the education of their children with that required to carry on the whole program of their church. For example, one congregation which must raise $58,000 for the school, has a total church budget including all local, classical, and denominational expenses of $78,000. In another instance twice as much must be given for school as for church. The figures are sometimes startling when one places the amount required for educating the children next to that required to carry out the whole program of the church.

To put the matter in another form: If the needs of the church require about $5.00 per family per

* The substance of a recent address to the Eastern Ministers' Conference.

week, the school requires of the parents who send their children to the Christian school anywhere from $6.00 to $20.00 a week. For many this may be no hardship. But one cannot ignore the average and below-average wage earner, with two or more children, for whom this is a real financial burden. We can speak about sacrifice, but this ought not to blind us to the acute problem faced by many of the parents.

This might not be so serious if there were some prospect of relief in the immediate future. But that is not so. Many school buildings, erected decades ago, must be replaced. Some school boards have done little in recent years in preparing for new buildings. Increased size of families will require expanded facilities. We are not facing a temporary emergency. On the contrary, the problems are just beginning.

Still one other factor should be noted in this situation: that parents bear the greater part of the cost for both operating expenses and capital expenditure. Between 70 and 90 percent of the costs are paid by parents. In many ways these are the members who have the greatest financial need: new homes, growing children, unpaid debts. Yet these, often less able to raise necessary funds, shoulder most of the load.

While we rejoice in the progress and growing interest in the Christian schools, we must take serious account of financial obligations which are great, growing, and not temporary.

This situation presents various problems. For one thing, it has a bearing on the future growth of the schools. Increasing financial requirements may have an adverse effect on the support of some whose loyalty is not strong. All who send their children to Christian schools do not do so out of deep conviction. There are those who do it because it is the expected thing, because they have a vague idea that Christian schools are better than public schools, or because their parents or the company in which they move are so minded. But yearly increases in cost may be approaching the point where these casually interested parents will remove their children from the schools. We may be close to the point of diminishing returns, where increased costs bring smaller enrollments, and decreased enrollment drives costs even higher. We ought not to be so optimistic as to think that all parents are so deeply convicted of Christian education that we may make the sky the limit in educational costs.

Nor can we ignore the effect this financial situation is having on congregational programs. Some newly organized churches are engaged in building programs. There are other churches, built decades or a half century ago, where facilities are inadequate, badly in need of improvement or replacement. What must the churches do? The schools are also putting claim on funds that are available. Is there a priority of claim here? Or are the claims of equal weight? Any church which is or will be engaged in such a program faces this problem. Often there is a reluctance to do what ought to be done as a church for fear of jeopardizing the school's welfare. Surely the church cannot stand still for the next twenty years. Nor can the school. But as the church plans, it continually faces the growing financial demands of the school.

To these problems I would add but one more occasioned by the increased financial demands of Christian education. It is that many parents must give two or three times as much for the education of their children as for the church and the extension of God's Kingdom. Compared to what is given for education, we give a pittance for missions and heralding the gospel. This often creates uneasiness in the mind of one who would be conscientious in his stewardship.

This problem carries over to the congregations too. Increased outlay for educational purposes hinders a significant increase in evangelistic activities. To be concrete, the membership of the church I now serve must raise about $60,000 for Christian schools. Meanwhile, if I count every quota remotely connected with missions, plus the partial support of a missionary to Africa, the support of a missionary to Japan, and the program under the local minister of evangelism, I can come up with a figure of only $18,000 for missions.

Nor is this a local situation, or temporary. Other churches come up with similar comparisons. And an expanding economy does not necessarily offer relief. Although wages may increase, the increased costs of education more than take up the tithe and double tithe of that increase. It is distressing at times, to think of so much for self and so little prospect of increasing one's gifts to bring the gospel to the ends of the earth.

What must the church do in this situation? If the probelm is money, we must face it. But it will not be solved by a series of sermons on stewardship. The problem is deeper. For one thing, it involves the many who are not whole-heartedly committed to this cause. The church must make a concerted effort to spell out the implications of the Covenant of Grace for everyone. I'm not thinking of the loyal "nucleus," but of those still interested in Christian schools for reasons other than covenant conviction, and of others who are not committed. A covenantal preaching is fundamental. No once-a-year Christian school sermon will accomplish this. All members, children and parents and grandparents, must be possessed by the matchless grace of God who covenants with them unto salvation. Only if we begin here, where the schools

gan, will we maintain and promote a deep interest.

Closely related to this is the need of impressing every member, not just the parent, that this a Kingdom cause. The base for the support of e schools must be broadened to include all. Far o many have only a passing interest, saying, We paid for it in our day; let the parents today pport it." Or: "What responsibility is it of mine provide education for another man's child?" veryone must see this as his responsibility, just cause it is a part of the Kingdom for the comg of which he prays. These members are the tapped resources, the greatest potential at this me. But these resources will never be forthcomg until they are committed to the Christian hool as a Kingdom cause.

But does the church have any direct financial sponsibility toward the school? I suggest it does. et us not be frightened by the specter of pachialism. If the church must promote Christian lucation and encourage its support by the parents, en it cannot divest itself of financial involvements. Nor have the churches done so. The old "school aid funds" to assist parents unable to pay full tuition was one means. At times the church through the diaconate more directly assisted widows and others. The church can also include an amount in its annual budget. True, the money then comes from the same constituency. But then at least all the membership is taking part, just because the church is deeply concerned.

All this is not intended to suggest a conflict between church and school. But it does mean that both church and school face common problems, which must be mutually discussed. We cannot be blind to one another's needs. Christian schools must go on, providing for the education of children whose parents are committed to Christian education. The churches must go forward, extending their witness and broadening their evangelistic program. The advance of both creates problems to which there are no easy answers. But if we fail to find the answers, either the school's progress or the Church's expanding witness will suffer.

Calvin and the Philosophers

by Dewey J. Hoitenga, Jr.

What I should like to attempt in this article is a brief account of Calvin's relationship to the hilosophers with whom he was familiar — both agan and Christian, both of his tradition and of s own time. This will require answering two uestions: What did Calvin *do* with their utterances, pecially those about God and our knowledge of od? and, What did Calvin *teach* with respect to e natural capacity for such utterances on the part f those philosophers who were pagan? When these uestions have been answered, I will indicate three ifferent ways in which we may proceed, after aving made a study of this kind.

First of all, what does Calvin do with the teachings of the philosophers? The answer that some teachings he borrows as true and seful, while others he rejects as false and pericious. This is the case on the level of questions ot specifically theological. For example, Calvin's iscussion of the structure of man manifests some vertones of Neo-plantonism: "By the 'soul' I nderstand an immortal, yet created essence, which the nobler part of him," and which, at death, "is liberated from the prison of the flesh."[1] Further, he accepts the general teachings of the Greek philosophers on the human "faculties": "I confess, indeed, that the things which they teach are true, and not only entertaining to be known, but useful and well-digested by them . . . . Nor have I any wish to combat the sentiment of Aristotle, that there are three principles of action — sense, intellect, and appetite." His agreement extends even to the relationship of these faculties, "that the understanding is, as it were, the guide and governor of the soul; that the will always respects its authority, and waits for its judgments in its desires."[2] But Calvin rejects "the opinion of all the philosophers, that the reason of the human understanding is sufficient for its proper government."[3]

Calvin is not, however, concerned to pursue any non-theological questions in detail. He accepts what appears useful, but for the rest, "all curious discussion respecting the faculties I leave to the philoso-

1. I, xv, 2. (Quotations are from the *Institutes*, Allen's translation.)
2. I, xv, 6.
3. II, ii, 3.

phers."[4] How different, by contrast, when the philosophers talk about God and our knowledge of Him. On this subject Calvin is not at all content to "leave to the philosophers" an extended treatment of the subject, as is evident already in his rejection, just noted, of their unlimited trust in human reason. He approves of many of their utterances about God, and even borrows some of their concepts; but he also explicitly rejects many of their teachings.

To help support his view of the universal "sense of the Divinity" he quotes not only Scripture but Cicero: "But as the celebrated Cicero observes, there is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God."[5] He invokes the authority of Plato to support his notion of how important it is that men know God: "This was Plato's meaning, when he taught that the chief good of the soul consists in similitude to God, when the soul, having a clear knowledge of him, is wholly transformed into his likeness."[6] His acknowledgment of Plato included even some observations which that philosopher had made on the nature of prayer: "The wisdom of that heathen is conspicuous in this instance."[7] Again, overtones of Neo-platonism appear in his sympathy with the divine "ineffability" and the "illumination" required for its contemplation; being "drawn by the Spirit of God" he describes as being "raised both in mind and heart above the reach of our own understanding. For illuminated by him, the soul receives, as it were, new eyes for the contemplation of heavenly mysteries, by the splendor of which it was before dazzled."[8]

Further, some influence upon Calvin of late medieval philosophical scepticism is evident in his emphasis on the exclusiveness of faith in man's approach to God. Both fideism and scepticism emphasize the limitation of human knowledge; they agree in their rejection of a rational penetration into divine things. This is not controverted by Calvin's renowned definition of faith in terms of knowledge, if attention is paid to the fact that he describes the knowledge of faith in such a way that it no longer bears the earmarks of knowledge in the ordinary sense of the word: "Whence it appears that faith is far superior to human intelligence . . . . Human sagacity is here so completely lost that the first step to improvement in the Divine School, is to forsake it . . . . We are raised both in mind and heart above the reach of our own understanding."[9]

Calvin's borrowing from the philosophers can be further observed in his conception of God. That there are traces of the Neo-platonic "ineffability" has already been noted. Two more instances may mentioned. The first is his formulation of the d trine of the Trinity. He admits, of course, th the Trinity is a mystery beyond human comprehe sion. But he also insists that metaphysical distin tions, as these appeared valid to the Greek philos phers, "express nothing but what is testified a recorded in the Scriptures" when applied to t Scriptural doctrine; so much so that "if any o then censures the novelty of the words, may not be justly considered as offended at the light the truth?"[10] The second instance is his tenden toward a voluntaristic conception of the divine n ture. The dependence of Calvin upon Scotus wi regard to this point is disputed by the scholar Apparently Calvin made a conscious effort to avo at least the extremes of Scotist teaching: "Yet v espouse not the notion of the Romish theologia concerning the absolute and arbitrary power God."[11] There is reason, however, to doubt wheth his struggles to get divine power and divine justi on an equal footing were successful; for in t following words he certainly seems to interpret t justice of "what God wills" in terms of the fact *th* "he wills it" — and this invites a favorable compa ison with Scotus' tendency to conceive God *potentia absoluta*: "For the will of God is the highe rule of justice; so that what he wills must be co sidered just, for this very reason, because he wi it. When it is inquired, therefore, why the Lord d so, the answer must be, Because he would . . . . T reason of the Divine Justice is too high to measured by the littleness of the human mind."

But, as has already become evident, it was not simple approving and borrowing for Calvin. H also rejected much of what the philosophers, bo pagan and medieval, had taught, and especially wh they had taught about God and our knowledge Him. His rejection of the pagan philosophe trust in human understanding with respect to d vine things has been mentioned. In addition, H rejects the determinism of the Stoics,[13] Seneca pantheism,[14] the naturalism of Plato, who "los himself in his round globe,"[15] Socrates' relativist notions regarding religion,[16] and all the philos phers together for the "shameful . . . diversity among them in their attempts to describe the n ture of God.[17]

Now this acceptance of some things in t philosophers and rejection of others b Calvin is a manifestation of his studied ambivalen

4. I, xv, 6.
5. I, iii, 1.
6. I, iii, 3.
7. III, xx, 34.
8. III, ii, 34.
9. III, ii, 33; 34.
10. I, xiii, 3.
11. III, xxiii, 2.
12. III, xxiii, 2;4.
13. I, xvi, 8.
14. I, xiii, 1.
15. I, v, 11.
16. I, v, 13.
17. I, v, 12.

oward their teachings which follows, it would seem easonable to suppose, directly from his explicit eaching regarding the natural capacity of man to know God. Thus, on the one hand, that the philosophers could have produced something theologically valid is apparently implied in his doctrine that "some sense of the Divinity is inscribed on every heart."[18] Indeed, Calvin asserts that "this is a doctrine, not first to be learned in the schools, but which every man from his birth is self-taught, and which, though many strain every nerve to banish it from them, yet nature itself permits none to forget."[19] Again he asserts that the "way of seeking God, by tracing out the lineaments which both above and below us, exhibit such a lively adumbration of him, is common to aliens and to those who belong to his family."[20] Indeed, man's natural knowledge of God is sufficient to render him inexcusable: "God hath given to all some apprehension of his existence, the memory of which he frequently and insensibly renews; so that, as men universally know that there is a God, and that he is their Maker, they must be condemned by their own testimony, for not having worshipped him and consecrated their lives to his service."[21]

On the other side, however, is his teaching that the "sense of the Divinity" is either willfully suppressed[22] or, if any attempt is made to build upon it, the mind wanders into vain imaginations, and "neither approaches, nor tends, nor directs its view towards this truth, to understand who is the true God, or in what character he will manifest himself to us."[23] Again, "the human mind is unable, through imbecility, to attain any knowledge of God without the assistance of his sacred word."[24] None are free from this judgment, not even the philosophers: "None of the philosophers can exculpate themselves from the crime of revolting from God by the corruption of his truth."[25]

These two sides of Calvin's thought have provided ground for the recent storm among scholars over the issue of Calvin's "natural theology." Thomist thinkers like Gilson see in his "sense of the Divinity" and in his "common . . . way of seeking God" basis enough for a natural theology. Neo-orthodox scholars, however, push the other side of Calvin in the interests of either redefining natural theology as a part of the knowledge of faith (Brunner, Gloede, Dowey), or removing it altogether (Karl Barth, Peter Barth, Niesel, Parker). Orthodox theologians, with whom we are most familiar, appear to seek an interpretation somewhere between Gilson and Brunner, one which does full justice to "both sides" in Calvin (Berkhof, Le Cerf).

It remains, in conclusion, to indicate the three ways in which we may proceed from such a study of Calvin. One way is to ask such questions as, Did Calvin actually borrow and reject as I have suggested he did? Which interpretation among the variations noted reproduces most accurately Calvin's teaching regarding man's natural capacity to know God? These questions are of a certain type; of the type, it seems to me, that demand an objective study of Calvin's writings, a careful and complete analysis of what he said. They are questions, in other words, of fact. They are questions that would be among the first to be suggested by the present article; indeed, they are a re-asking of the very questions with which it deals. And they represent a way of proceeding that is obviously important, for it is the only way of fulfilling our hopes of obtaining even more accurate accounts of Calvin's thought than we have to date.

A second way of proceeding would be to apply the results of an account such as this to a specific theological doctrine — say the creation or fall of man, regeneration, common grace, to mention no more — the clarification or elaboration of which a given situation might demand. This would be an effort in systematic theology, the importance of which also is obvious.

There is something else, however, that can be done. It can be called, by contrast with the attempt to answer such questions as are involved in the first procedure: reflecting on the facts which these questions presuppose. The first question, about whether Calvin borrowed and rejected exactly as I have said or not, presupposes that Calvin was on some kind of terms with what the philosophers said about God; otherwise a question of this nature would hardly make sense. The second question, about whether Calvin taught a natural theology or not, presupposes that there is such a science as natural theology, and that this natural theology is the type of thing that could logically be an element of what Calvin himself was doing, and just as logically be rejected as a pernicious competitor in the same field.

It is in this last way that I want to proceed, since it seems to have some bearing on the nature of philosophy as this question has been raised and discussed for us in some recent issues of the *Journal*. This I will do in a following article.

18. I, iii, 1.
19. I, iii, 3.
20. I, v, 6.
21. I, iii, 1.
22. I, iv, 2; v, 4.
23. II, ii, 18.
24. I, vi, 4.
25. I, x, 3.

The Movie Problem: A Positive Approach

by Elco H. Oostendorp

THE DOCUMENT of which this article purports to be a review bears the title: *Rapport FILM-EN BIOSCOOP VRAAGSTUK, Generale Synode, Assen,* 1957, *met Commissierapport en Besluit,* which being interpreted means: Report on the Film and Cinema Problem to the General Synod of (*the Gereformeerde Kerken*) *Assen,* 1957, with report of the advisory committee and Synod's decision. It is in mimeographed form, twenty-four legal-sized pages, single spaced. No doubt those desiring a copy can obtain one from Het Algemeen Kerkelijk Bureau, Gereformeerde Kerken, Utrecht, The Netherlands.

The committee that was charged by the Synod of Leeuwarden, 1955, to study the problem of the movies, "*de film,*" as the Dutch say, was composed of several ministers, a sociologist, a psychologist, and the Director of the Christian Film Association. Six men and one woman constituted the Committee. This constitution already indicates that the committee did not approach its subject from a theological viewpoint only, but also looked upon it as a sociological and psychological problem, viewed, of course, from a Christian standpoint. This makes the study very interesting and stimulating.

I HAVE characterized the decision of the Synod as a positive approach to the movie problem. This is stated in so many words on page 12 (my translation): "Guidance of the life of the congregation must not bear a negative and repressive character, but must be *positive,* so that we build up one another's life by a common education toward standing in freedom through the forming of the conscience according to God's revealed will."

Perhaps the best way of showing how this is attempted is to quote at the outset the decision of the Synod. This decision incorporated the essence of the advice of the Committee, although the Synod was not able to agree with everything suggested by the Report. This decision is prefaced by a series of eleven considerations (*overwegingen*) which summarize official reaction to many conclusions reached by the Report and in the light of which the decision was taken. The first point of the decision thanks the committee for its work, and makes the Report available to the churches and to the public. The other points read: "(2) [The Synod decides] to bind upon the hearts of the members of Christ's Church with all earnestness:

"(a) that they, living under the impression of the coming of Christ and in expectation of the coming Kingdom of glory, also with reference to such matters as the film and cinema, have to be conscious of the fact that we Christians, by virtue of our divine calling in life, and out of love to our threatened neighbors in the Church as well as in the world, over against the destructive influence which generally proceeds from the presently existing movie organization, may leave no effort unattempted, if possible in cooperation with Christians of other denominations who wish to fulfil this task also, to work as a salting salt in this area on the basis of the gospel of Jesus Christ, and to contribute our share according to the measure of our strength to the uplifting of life;

"(b) that, although recreation is permissible and necessary, our Christian walk in the present world requires that in the use of our free time order be introduced in such a way as to set aside a generous amount of it for work in Church and Kingdom, and that in financial expenditure we conduct ourselves as stewards;

"(c) that the desires of our hearts may not reach out toward enjoying this present world as much as possible, but must be directed toward the Kingdom of God and His righteousness, which must also control our life of recreation and pleasure;

"(d) that we must show ourselves willing, in the interest of those who are spiritually and morally indifferent, in specific instances to make the sacrifice of what would otherwise be permissible;

"(e) that in all our conduct as followers of the Savior, in work as well as in play, in the cultural sphere as well as in the whole of our everyday life, it must appear that we are pilgrims on earth and must be ready to meet our coming Lord;

"(3) [The Synod decides] to admonish the office bearers to take knowledge of the reports sent to the consistories, and in their pastoral care, taking into account the local circumstances, to give advice and good counsel to the members of the church, especially to the youth, in respect to the problems in dispute concerning the film and cinema;

"(4) [The Synod decides] to express the desirability that all who are concerned with this matter consider it together, to the end that as much as possible a common opinion be arrived at concerning education in the proper use of the film;

"(5) [The Synod decides] to exhort the churches and their members to support morally and finan-

ally every effort to come to a film that meets ristian standards (*een christelijk verantwoorde m*);

"(6) [The Synod decides] that the committee for e Government be asked to call this to the atten- n of the government, in order that the produc- n, import and showing of films which meet high andards be furthered, and that offensive theater vertising be curbed; and to remain diligent re e cartel position of De Nederlandse Bioscoop- nd, and give report of their efforts to next nod."

THE REPORT of the study committee is divided into five parts: introduction, the background the problem, the status of the problem, the at- ude of the members of the Church, and the pas- ral task of the Church. By virtue of its mandate e fifth part is most significant, the rest being eparatory to it. The report of the advisory com- ittee evaluates the Report and suggests some iginal material of real value. The advisory commendations were adopted by the Synod, and ffer in some points from those of the study com- ittee. It is significant that the Synod did not do veral things which the study committee suggest- in the way of initiating action and giving idance; in general, the Synod was more cautious an its study committee in launching a program action toward solving the problem, and it hes- ated to bring ecclesiastical pressure to bear upon e solution of a cultural problem.

One is tempted to quote many fine statements d insights. It would be fine if the two reports uld be translated — with necessary emendations - and made available in English. I must confine yself to a few comments from the viewpoint of ntrast with our American situation, and specifi- lly with the stand taken by our Church in 1928 d 1951. Incidentally, it is interesting to note at the Netherlands is lowest in per capita movie tendance of all European lands; the percentage U. S. and Canada is probably about ten times as eat. However, the influx of television here is using movie patronage to drop. The Report as little to say about this latest problem, although does say that it is fundamentally the same as at of the film, only compounded with interest pages 4, 5).

Comparisons are odious, and one hesitates to ut the report to the Christian Reformed Synod of 928 alongside of this one. In my opinion that re- ort, too, was an excellent piece of work; the tragic ing is that many in the Church seem to have for- otten that it, too, lays down positive principles, uarely based on Scripture. Historically this re- ort was made in reaction to the danger of world- ness; it was a response to the overtures of many the Church, that the Christian Reformed Synod take a stand in opposition to the evil in the theater (movies) and other forms of worldly amusement. By the very nature of the case the approach was negative — perhaps too negative, as events have taught us. But to claim that it was only negative and limited to the familiar trio is a sad travesty on the position of the Church, a travesty furthered both by the overzealousness of narrow supporters of the 1928 decisions and by the unfair misrepresentation of the indifferent and hostile.

The mandate of the Synod in Holland was very different. One of the bodies appealing for action was De Christelijke Filmactie, the organization seeking to develop Christian motion pictures for both educational and entertainment purposes. Hence the broad basic study of the psychological and sociological aspects of the motion picture; of its place in today's life of greater leisure and cultural opportunity; of its place as popular educator of the masses and means of satisfying a desire for escape and adventure.

Although this study is interesting and valuable, some important aspects are not touched upon. Among other problems that might have been discussed is the use of Scriptural themes and the place of the film in the educational program of the Church. But a good case is made for the thesis that the motion picture, both documentary and dramatic, is a gift of God and can be used to satisfy a basic need of modern man. It is an area of culture that must be brought under control of Christ and used for the true welfare of man.

Lest anyone think that this Report gives nothing of a negative character regarding the actual motion pictures shown in the average theater today, and lest someone conclude that the standpoint of Assen is quite the opposite of the Synod of 1928, let it be noted that while pleading for production of films that meet Christian standards, both the Synod and the Report have little good to say of the movies generally available to the public. Far from giving an endorsement even to discriminate movie attendance the Report states: "Only in the larger places, where there is a public of some size placing other demands, are there theaters which strive to show films of value. Most theaters, however, allow something better for a week by way of exception, which must be made good [to satisfy the owner's pocketbook and the public's appetite] during the rest of the year by piles of trash (*rommel*)." The committee and the Synod agreed that "a destructive influence generally proceeds from the presently existing movie organization" (Decision 2, a). There is a strong plea for getting the film free from the control of the movie magnates, whose interests are anti-spiritual and anti-cultural. There are also warnings against the danger of enslavement to movies and the sin of spending excessive amounts of time and money on them.

THERE ARE points in the Report that rebuke us. While condemning — and correctly so — the evils of Hollywood, what are we doing by way of protest, both to the industry and the government? The efforts to produce films that can be used by Christians, preferably outside of the theater, are laudable. In this Lutherans and fundamentalists are ahead of us; perhaps we should do more in the way of cooperating with other Christians to use the film for worthy ends. It is questionable, of course, whether "Christian films" will ever be able to compete with the world and satisfy the hunger that drives even covenant folk to the movies. Fundamentally, as the reports from the Netherlands show, it is a matter of education in spiritual and cultural judgment. The movie question does not stand in isolation; its solution lies in training people to see life as a challenge to serve God and build the Kingdom.

Among the things mentioned, but not acted on by the Synod, was the matter of guidance in picture selection by evaluations in the Christian press. While there can hardly be much call for this as concerns the run-of-the-mill theater presentations, it seems to this reviewer that leaders of youth and others need help in selecting films for programs, socials, and the like. Although the Christian Reformed Synod of 1928, no doubt wisely, declared that providing positive entertainment was not the duty of the Church, there is a challenge for somebody to do so in our circles. The suggestion of Assen that those concerned get together and do something is *a propos* in America too.

IN CONCLUSION, the reports and the decision coming from the Netherlands are no doubt right in indicating that the problem of the movies is so complex that a blanket ruling is unwise. Stress is again and again placed upon the need of local a plication of basic principles. Much depends motives, the presence or absence of maturity, t quality of movies available. The pastoral task the Church is always one of dealing with perso in concrete situations. That is why office beare must know the dangers, be acquainted with t specific situations confronting the membershi and apply principles accordingly. The coming radio and especially television has transferred th problem into our homes. It magnifies the probler manyfold in terms of supervision and guidanc In a day when worldliness comes in like a flo the Church cannot lower its standards.

We are thankful for this solidly based, scie tifically sound presentation of high ideals f Christian culture; we are also grateful for t clarion call to seek first God's Kingdom and to pla the spiritual values first. To quote from the a visory committee: "Culture undoubtedly has gre value; placed in the balance against the Kingdo of Heaven it has little significance. The gain of t whole world profits man nothing if he loses himse by it. Both world flight as well as uncritical a ceptance of culture must be avoided."

It is the hope of this reporter that this work our mother-sister Church will stimulate us to serious and positive re-evaluation of our own d cisions. As Dr. Harry Boer has correctly pointe out, there is need for such evaluation. Though personally do not share his judgment of the Chri tian Reformed stand, the lack of enthusiasm f this stand and the failure to observe it makes mandatory for us to take a new and long look. doing so we can learn much from the materi presented in the document under review. Who w start action in this direction?

A Note on Philosophy at the Free University of Amsterdam

by CALVIN SEERVELD

THERE ARE FREQUENT REFERENCES in the Christian Reformed Church to two Dutch thinkers, Dooyeweerd and Vollenhoven. To help get at the point of what these two philosophers are saying, I should like to sketch two of their ideas.

THE FIRST idea is what Dooyeweerd calls the *Wetsidee*. The *Wetsidee*, says Dooyeweerd, is the trinity of questions every philosopher willy-nilly answers with his philosophy. A philosopher answers them whether he is aware of it or not. What he answers to these three questions gives t cast to all of his thinking: (1) What is the absolu Archè? (2) Where lies the epitome of meaning (3) What is the fabric of the universe? A Chri tian philosopher has his answers too. My answer the answers of a Logos-Revelation-directed ph losophy, suggests Dooyeweerd, will be these: (1 Sovereign God revealed in Jesus Christ; (2) Th dedicated redeemed human heart; (3) Time. Tha is, Dooyeweerd is proposing here that these a the necessary presuppositions of a philosoph which uses the Bible as touchstone.

In giving content to this first answer of th Christian *Wetsidee*, Vollenhoven has distinguishe different kinds of laws which the Sovereign Go has revealed as the guide lines of creation's a

rity. There is the command of love which God its to every man's heart — Thou shalt love me; id a man takes his time saying Yes or No. There e the unchangeable structural laws God laid own in creation; e. g., the difference between the ncrete man and his religious heart, or the num- r and order and meaning of the aspects of real- y. There are the changeable structuring laws od laid down in creation for the realizing of his essed plan: e.g., reproduction, cultivation, a an's need for a woman. There are also the dis- plinary educative relative imperatives men de- are in trying — Yes or No — to apply God's de- and of love to concrete situations in our fallen orld; e.g., Paul's requirement that a church ficer be the husband of one wife. Generation ter generation, says Vollenhoven, comes and goes id lives out its life's span in this theater of the overeign God.

The second answer of the Christian *Wetsidee* as to do with heart and meaning. Anyone who as studied St. Paul has been struck by that iddle *interior homo*, the innermost self of a man, e non-existing yet existential core of a man that never loose from his body (Paul's *soma*), the hole man who acts. The *interior homo* is not a reek psychè nor an immortal soul but the Biblical nter of a man, the fulcrum moved by the tran- endent wonder power or the transcendent sinful ower to make a concrete individual man say Yes r No to the loving God, to head him for Resur- ection or Death. This *interior homo* is what ooyeweerd is getting at with his talk about heart. nd this concrete man when overpowered by the oly Spirit, this concrete man when set in Jesus hrist, working away at his living under the law f the Spirit: this Dooyeweerd posits as the mys- rious radical religious unified meaning of all reation.

To get at the third answer of the Christian *Vetsidee* Dooyeweerd needs to analyze Time. It s an historical fact that modern philosophy has usied itself with exterminating Substance. erkeley was among the first to scrap it alto- ether. Since Kant, over Bergson and Husserl, ime has winnowed Being mostly out of existence o that for the young existentialist Heidegger here was no ontology anymore, just a chrono-logy. ooyeweerd is a chrono-logist too — in this sense: ime, cosmoc time is the stuff of the universe, the eep awful meaning of creation; all flesh is grass. osmic time is the structural order and the actual uration in which every thing God made lives; it s the transcendental apriori of reality. Time is he proof of all creation's self-insufficiency and otal dependence upon its Creator. Time is the ilent demanding coherence, the real solvent for all he fabricated antinomies we stumbling men in ride or ignorance may make.

THE SECOND idea I should like to mention is Vollenhoven's method of historiography, his way of recording the answers philosophers have given to the *Wetsidee*. Every method has a little madness; it sees some things very well and inadvertently slights others. Vollenhoven's method arose out of his long preoccupation with the Pre-Socratics. Like Heidegger he believes that the fountainhead of all philosophy lies among the early Greeks before Plato. Unlike Heidegger he does not find it the Garden of Eden which we must recapture; it is rather the source of theoretical misery whose sins have worked themselves out to the third and the fourth and the hundredth generation. And that is Vollenhoven's method for writing the history of philosophy: tracing the sins of the Pre-Socratics out to the hundredth generation.

Since these pagans did not know the Lord God who created and ruled heaven and earth, they could not have a Christian *Wetsidee*. They took reality to be an ordered kosmos, and they absolutized something in it, idolized it and interpreted everything else in terms of it as consistently as they knew how. And they did this in different ways: with or without gods, monistically or dualistically, statically or dynamically, with an indefinite number of combinations and variations. From the records available Vollenhoven finds certain kinds of interpretations, types of conceptions, recurring again and again, generation after generation, new ones springing up and old ones petering out but many holding strong, naturally combined with the peculiar personality of a new thinker and with the changed spirit of a later era, but structurally at bottom the same old attempted interpretation of reality. So arises a kind of topography of the development of Western thought, with longitude and latitude: the structural inheritance of a thinker and the contemporary milieu of a thinker give you the two axes needed to plot his position.

When Christ became flesh and dwelt among men, convicting them of Truth, says Vollenhoven, it unfortunately made too little impact upon theoretical thought. The Church Fathers accommodated their inherited pagan interpretations of reality as best they could to the Trinity, put Plato's ideas in a Divine Mind or exchanged a Prime Mover for a Creator. Not until the Reformation, especially along the lines of Calvin, proposes Vollenhoven, was there a radical break in Western thought — despite the necessarily accompanying continuity. Even after the Reformation the pagan types of conceptions persisted, but for the first time since the later Augustine there was a clear-headedness of purpose and a corporate will among a few to ground even theoretical thinking Biblically rather than bring God's Word in afterwards.

THIS IS part of what Dooyeweerd and Vollenhoven are saying, as I understand it. I think they deserve a reading by the Reformed community in America and a little honest discussion. Three volumes of Dooyeweerd have already been translated, *A New Critique of Theoretical Thought* (Philadelphia: The Presbyterian and Reformed Publishing Co.), 1953, 1955. The translation Vollenhoven's *History of Early Greek Philosop* is still unfinished. A good introduction is t short book by William Young, *Toward a Reform Philosophy* (Grand Rapids: Piet Hein Publishers 1952. The books by Rev. Spier about philosop at the Free University are inaccurate.

BOOK REVIEWS

TWO REVIEWS OF *THAT MY HOUSE MAY BE FILLED*

A study of Evangelism in the Christian Reformed Church by Harry R. Boer. 128 pp., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. $1.50.

I

by HAROLD DEKKER, Instructor in missions, Calvin Seminary.

The general theme of this book is not unfamiliar to readers of *The Reformed Journal.* As one of its editors, Dr. Boer has frequently indicated the lines of his critical evaluation of Christian Reformed evangelism. In this volume the observations and judgments which he has previously expressed are elaborated with the addition of considerable other valuable material.

This compact, readable discourse constitutes a significant contribution to the widespread discussion of evangelism now going on in Christian Reformed circles. One need not completely agree with Boer's argument to be appreciative of the service he has rendered in writing this book. Even those who disagree with him most sharply may be grateful for its appearance. For it offers an aggressive challenge to self-scrutiny and raises sharp questions which prick traditional complacencies. The issues which Boer raises are neither irrelevant nor unimportant in the current situation of Christian Reformed evangelism. They should be neither avoided nor disregarded. We have here a useful framework in which helpful debate and discussion may be carried on, both among those officially concerned with evangelism and those concerned as ordinary members of Christ's witnessing body.

Too much should not be expected of this book. It is a tract for the times, suggestive more than definitive, extensive in scope more than thorough in analysis. As the author himself says, it is written to meet the need for "a new point of departure, a new attitude to the task, a new structure of basic method." It aims to "open perspectives to new approaches." On the other hand, it has real theological weight and as such its implications must be taken seriously. It cuts a broad swathe, requiring close attention by the reader, much more than can be given in this short review.

* * * *

The chapter on the significance of the Holy Spirit's outpouring and work, and the chapters on missionary aspects of election and the covenant of grace are superb. They richly repay careful study. Indeed, the steady preaching and teaching of these doctrines in keeping with the conceptions of this book will go far to correct faulty attitudes toward evangelism in the Christian Reformed Church, farther actually than what the author has to say about standards for church membership. Readers who are quick to dispute the latter should not in their haste overlook the excellent and almost indisputable statements on the Spirit, election, and the covenant.

In this connection, however, I would like to offer one comment. While emphasizing very effectively that the Great Commission is law of life descriptive of the presence and work of the Holy Spirit in the Church, Boer specifically devaluates its significance as a command (pp. 13ff.). He points out that the Great Commission is not referred to in Acts after chapter 2, in order to show that there was little consciousness of it, if any, in the New Testament Church. But this argument from silence is hardly convincing. After all, infant baptism is not mentioned in the New Testament. But infant baptism, and the Great Commission, too, are clearly evident in its subsequent history. Boer seems to set up the "co mand" significance and the "law life" significance of the Great Co mission as virtual alternatives. He s that when it becomes necessary apply the Great Commission as a co mand, it is a "sign of deep spiritu degeneration," and that "by means obedience to a duty pressed upon h from the outside" the Church m "again become sensitive to the du which the law of her being places up her." But why view these two aspe of the Great Commission in such pol fashion? Love, too, is a law of t Church's life. But it is also a comman Is it "a sign of deep spiritual dege eration" when the command, "Th shalt love . . . " is preached a taught in the Church? Hardly. So, t with the Great Commission. Why n hold that evangelism is consistent both a law of life and a comman without seeing them as alternative

* * * *

The point which has just been mad does not stand alone. It is an examp of a more general tendency to polari in Boer's thinking and presentatio This is not without its strengths. makes for clear-cut position and forc ful impact. It fosters fruitful debat But it also has its weaknesses. Th life and work of the Church canno be easily reduced to clear, manag able alternatives. The "both . . . and approach often fits better than th "either . . . or."

This observation is a useful too for analysis. In several very importan instances, it seems to me, Boer use unwarranted polarity in order to scor a point. For instance, there is the di tinction between "proselyte" and "co vert" (pp. 32ff.). The former, it maintained, is one "who has bee made over into the image of the move ment to which he has given allegiance. The latter is one "who has turne through inward conviction from on belief to another." Boer says, "Co version does not mean that a ma

ecomes Reformed or Lutheran or aptist." He wishes to make the point at Christian Reformed evangelism hould aim to win converts, not proslytes, as is too often supposed. Now here is a sense in which this is true. nd presumably the distinction has earing especially on missions to eathen cultures, such missions as those n the Sudan where doctrinal conciousness is quite unformed. But may proselyte not be also a convert and ice-versa? Certainly it was so in the ase of sincere Jewish proselytes who ere won for the true faith of Israel. n our modern American or Canadian ulture many persons gained as members for the Christian Reformed hurch through neighborhood evanelism are in a real sense "proselytes," ghtfully won from some sect or false nurch. And in some cases they are lso "converts" in the proper sense. cclesiastical conformities are not irelevant to evangelism in our "postChristian" western culture. Indeed, hat is often sneeringly called "proseyting" by pseudo-ecumenism is a legitimate aim of orthodox evangelism, s Dr. Boer would no doubt agree.

Likewise I would question setting p denominationalism and catholicity s somewhat alternative presuppositions for our evangelism and positing sharp distinition between converts who are only Christian and those who re also Reformed. Boer makes much f this in Chapter 2. He pleads that he Christian Reformed Church in its vangelism should seek to be nothing more than a representation of the ne universal Church and that as such t must be willing to receive all those whom Christ receives. Theoretically, f course, these distinctions have oint. But it is quite another question ow many converts actually are, or eed be refused admission to the Christian Reformed Chruch according to ccepted policies touching these matters. In my observation they are very ew. I do know of numerous persons who have been admitted without understanding all of the fine points of Reformed doctrine. I know also of some who are happily and fruitfully in the Church, knowing these fine points and yet not subscribing to all of them without reservation.

Much depends on what is understood by making "confession of the Reformed religion" (Church Order) or believing "the doctrines taught in this Christian Church to be the true and complete doctrine of salvation" (Form for Public Profession of Faith). I am not aware that these stipulations are used to any significant degree actually to keep out those who love the Lord through a saving faith and earnestly desire the ministry and fellowship of the Christian Reformed Church as members. Denominational parochialisms and ecclesiastical conventionalities should never exclude converts. But the Reformed faith is not parochial or provincial. In the interest of effective evangelism it is better simply to construe the Reformed faith for what it is — truly universal Christianity. When this is done the confrontation between convert and consistory will prove most of the seeming difficulties to be illusory.

Yet an issue of considerable significance remains. Happily it will probably be faced in the current ecumenical conversations between the Orthodox Presbyterian Church and the Christian Reformed Church. Already in 1952, Robert Marsden, fraternal delegate of the OPC to our Synod, stated, "Much has been said concerning the desirability of organic union between our two churches . . . . At the present moment there are obstacles to such a union that will likely prove insuperable . . . . One obstacle is that you have a confessional requirement for membership in your churches, and we have not, and many of our people have a principial objection to confessional membership because they think it goes beyond the Scriptural requirements for membership in the church of Christ" (*The Banner*, July 18, 1952, p. 908).

One of the best examples of a distinct problem in this respect is infant baptism. Evidently a convert may be consciously and whole-heartedly Reformed on every point but this. Should he be admitted to a Reformed Church if he earnestly wishes? The OPC is consistent with its presuppositions and says *yes*. The CRC is inclined to say *no*, although not as rigorously as some might suppose. For there are consistories which might be inclined to admit an older, childless couple or individuals whose doctrinal reservations would not create an overt, practical problem through refusal to have children baptized and who would agree to refrain from agitating their views.

It will be interesting to watch discussions between the OPC and the CRC to see whether the judgment of Rev. Marsden proves correct or whether a way will be found to resolve this issue to which he has properly called attention.

* * * *

Returning to the main line of our discussion, one more instance of undue polarity may be cited. It pertains to the chronological pattern in evangelism — whether it should be: (1) disciple, (2) baptize, (3) teach, or: (1) disciple, (2) teach, (3) baptize (pp. 53ff.). The former, says Boer, is Scriptural. The latter is typically Christian Reformed and faulty. But is not this distinction overdrawn? And too simply put? It seems that neither New Testament practice nor Christian Reformed practice can be so neatly categorized.

Boer does point out that there will inevitably be some teaching in the stage of discipling, but only enough to inform a simple faith in Christ as Savior and Lord. Moreover, he rightly insists that pre-baptismal instruction should not be long and complicated, and that post-baptismal instruction is in fact a life-long process for all. In

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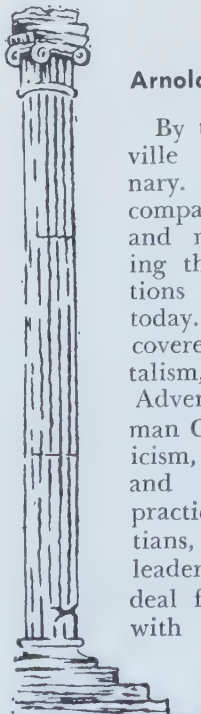

Arnold B. Rhodes, editor

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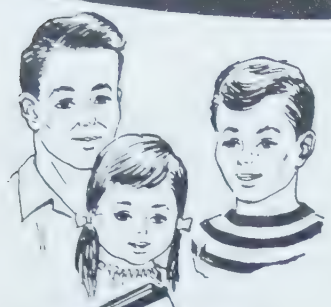

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current practice some Christian Reformed converts are put through instruction of undue length and complexity, covering minutiae of doctrine. But this is not customary. In fact, according to my observation as pastor and home missionary pre-membership instruction is usually realistically suited to each particular case and does not constitute a barrier to reception into the church at a time favorable to spiritual health and growth. Most of our home missionaries and evangelists will agree that a reasonable and necessary period of preparation for membership in the case of converts from unbelief will normally require at least three months, and that this is no deterrent to effective evangelism.

In this connection we should say a word about Dr. Boer's interpretation of the Great Commission. He holds that it posits a temporal sequence, namely: disciple, baptize, teach. Now it must be noted that few if any well-known commentaries show this exegesis. As far as the grammar is concerned, "disciple" is an imperative, followed by the two participles, "baptizing" and "teaching," which, standing without a copulative between, simply explicate the act of "discipling." It is probably putting too great a strain on this grammar to deduce from it a normative chronological pattern.

As to the factor of historical precedent, it may be argued both ways. The Church during the early centuries in the Graeco-Roman world, and also in the great modern missionary movement (both Catholic and Protestant), required a considerable amount of pre-baptismal instruction. On the other hand, in the medieval period mass, tribal conversions were the rule. Then the usual order was: the teaching of rulers, their baptism, the mass baptism of their subjects to whom they sustained an almost paternal relationship — and finally the broad-scale instruction of the masses. The criterion for such differences of methodology, however, is not a strict methodological principle which endorses one or the other, but a principle which is flexible enough to be differently applied in varying historical and cultural situations.

The general aims of this book are praiseworthy. Dr. Boer has a holy impatience with slow progress in Chi tian Reformed evangelism. He is de ly concerned with the disgraceful f that members gained through co munity outreach are so few. He zealous for the day when names su as "Hammersmith, Elston, Janovit Tonelli, Leclerc and O'Brien" will come common on our church registe With such sentiments and objecti we can only be in hearty accord. A it is to be devoutly hoped that t vigorous challenge of this book w promote such aspirations.

However, the basic question remai whether the proper methodology realizing these aspirations is j what Boer advocates. Over and ov and very emphatically, he conten that we should conform to the meth used by the New Testament Chur He insists that the practice of missio in the book of Acts must be regard as normative for our practice toda He maintains that the authoritati nature of Acts as a part of the inspire infallible canon of Scripture requi this. But is it quite so simple? Do n historical and cultural differences ma a great deal of difference in applyi the norms of Biblical practice? Bo does mention this but dismisses it t lightly. It is neither possible nor rig simplistically to establish the New Tes ment order in our day. It was precise that error which Calvin condemned the Anabaptists. We also condemn th error today in many of the sects a cults.

If the New Testament practice missions is normative for us in t ways alleged by Boer, how about t normativity of that practice in oth ways, such as speaking with tongue community of goods, prophecy, dire guidance by the Holy Spirit, miracl of healing and raising the dead, t office of evangelist (including t right to baptize), and baptism in t name of Jesus (Acts has no record baptizing in the name of the Trinity) By what rule of interpretation ma some features of New Testament mi sionary practice be regarded as abs lutely normative and others as rel tive to their historical situation?

The relationship of Biblical and hi torical norms in the theology of mi sions is a complex and difficult que tion. We can give it no special a tention here. But I would suggest th it requires more attention than D Boer has given it in this or any oth of his writings so far. Certainly it

t consistent with the Reformed theological genius virtually to ignore story as Roland Allen quite naive- does in his well-known works, American Fundamentalism is always wont to do, and as Barthian presuppositions positing complete discontinuity between revelation and history ad numerous writers to do today.

* * * *

Dr. Boer, my classmate and close iend, has given us a valuable book. should do a great deal of good in hristian Reformed evangelism. It has umerous fine features on which there not space to comment. Let me mention that I find myself in hearty accord with what Boer says so cogently nd convincingly about the "chapel ethod" and the "branch-church" Chapter 6). Moreover what he says n the distinction between lodges hich represent false religion and ose which do not is a point well ken, though certainly in the case of e former lodge membership and urch membership must be considered utually exclusive.

We should note Boer's thorough and enetrating critique on the liturgical rm for the ordination of missionries. That formulary should certainly e completely rewritten. It may be dded that nearly all of our liturgical rms are in need of revision from the andpoint of missions. They betray eir origin in a day when missions as not properly present to the mind f the Church. In the form for the orination of ministers there is nothing bout their responsibilities in evangelsm. In the form for public profession f faith there is nothing about the duty witness. And in the forms for bapism and the Lord's Supper there are o missionary perspectives. These are bvious deficiencies. They should be net by early revision.

Now that Dr. Boer is home on furough, no doubt we will hear from him n person, and perhaps also in writing, is reactions to the lively comment which his book is happily eliciting.

II

By JOHN SCHURING, Minister of the Neland Avenue Christian Reformed Church, Grand Rapids, Michigan.

A book on Christian Reformed evangelism is the need of the hour. Whether or not you agree "that evangelism in he Christian Reformd Church has come to an impasse" you certainly will agree that the facing of our evangelistic task frankly and specifically is a must.

Deeply interested in Christian Reformed evangelistic methods, and increasingly disturbed by them, Dr. Harry R. Boer has seen fit to put pen to paper and write *That My House May Be Filled.* As a missionary abroad Dr. Boer feels "that there is a deep correlation between the witness of the Church at home and her witness abroad. The one cannot be strong if the other is weak." That these two go hand in hand is undebatable.

The scope of Dr. Boer's work bypasses evangelistic techniques and deals with what he feels to be our more primary need of rethinking "the presuppositions underlying our present methods, to open perspectives to new approaches, and above all to focus on the problem the clear light that radiates from Scripture in so many places."

An admirable purpose and a welcome one. If ever we are to get on with the business of witnessing for our Lord it is absolutely essential that we build on solid, Spirit-formed presuppositions, that our approach be contemporaneous, relevant and Spirit-guided and that we solve our evangelistic problems only in the light of God's light which shines eternally from His Word. But it will also remain true that everyone will not agree with Dr. Boer that what is "clear light" to him is equally "clear" to them. The difference is simply going to be the difference in context. The historical situations are not identical and the only similarity will be the bringing of Christ to the unconverted. Since the historical situations are vastly different there are those who will not allow Dr. Boer's deduction that we must baptize immediately upon conversion and instruct afterwards. Since the historical situations are neither identical nor similar, the method of receiving the new convert into the Church need not be identical nor similar. One can only insist upon this method if the historical situation that obtained in the primitive New Testament Church is present now. Since that will seldom, if ever, happen, Dr. Boer's insistence upon immediate baptism and reception into the Church is overdone. To make the method of the primitive Church a must for our day is to be historically unrealistic.

Dr. Boer's reply to this stricture (if I interpret him correctly) would simply be that his approach is strictly Scriptural, while the method of teaching and indoctrination after conversion before baptizing is dictated by caution rather than Scripture. Only in this way, Dr. Boer feels, will our evangelistic task be Biblical and hence Reformed.

One is tempted to write of many more thought-provoking ideas that Dr. Boer's book poses. To do so would mean a paraphrasing of his work. This is neither necessary nor kind. I recommend this book most heartily, not only for individual reading but also for group discussion in societies and in mission clubs. It is high time that we get our evangelistic sights straight and get on to the important business of Spirit-filled witnessing. This is what Dr. Boer seeks to do in his book. Whether he does it to our complete satisfaction or not is a matter for discussion. The fact that he provokes and stimulates us to think and act evangelistically is a distinct service. Let us be grateful for that and receive it in the spirit in which it is written — a concern for Scriptural evangelism, a compassion for souls, and a love for Spirit-motivated, Spirit-guided and Spirit-filled witnessing. When that Spirit grips our Christian Reformed denomination the day of Reformed evangelism will have arrived.

THE ACTS OF THE APOSTLES. A commentary by William Barclay. Philadelphia: The Westminster Press. $2.50.

Reviewed by NELSON VANDER ZEE, Minister of Framingham Christian Reformed Church, Massachusetts.

This book is one of "The Daily Study Bible Series" written by a Scottish Presbyterian pastor who is also a lecturer on the New Testament at the University of Glasgow. The writings of Dr. Barclay have been received enthusiastically in both England and America. His *Letters to the Seven*

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Churches is a recent selection of the Religious Book Club.

The expressed aim of the series is "to make the results of modern scholarship available to the non-technical reader in a form that it does not require a theological education to understand." This aim has been realized to an appreciable extent in the present book. Despite this avowed aim, however, there is much to recommend the book to ministerial use as well. Its wealth of historical and cultural data adds much to an understanding of the life of the early Church. Into the small compass of this book the author has compressed an abundance of background material that exceeds that of most commentaries on this all-important phase of the Church's life. Serious attention paid to its incisive applicatory material would reveal a sermonic potential that one fears has been exploited in few pulpits. And, were there nothing else to recommend this book, the very freshness of the author's style and diction and his gift for epigram could serve as a model for not a few of us and bring relief to many a cliché-ridden congregation.

It is regrettable that, despite the book's considerable virtue, the endorsement of its use must be fundamentally qualified. The basic deficiency of the book is most clearly seen in the section dealing with Pentecost. There the author claims that Luke must have misunderstood the story that was passed on to him concerning the events that took place on that day, thus giving us an erroneous account. For, says Barclay, the Spirit's outpouring did not result in the speaking of foreign languages, but rather was another instance of the speaking with tongues described in I Corinthians 14. "It seems by far most likely that Luke, a Gentile, had confused speaking with tongues with speaking with *foreign* tongues."

The author compounds this offense when, after describing the speaking with tongues as the ecstatic pouring of "a flood of unintelligible sounds in no known language," he goes on to tell us that "what happened was that for the first time in their lives this motley mob was hearing the word of God in a way that struck straight home to their hearts and that they could understand." Just how the same sounds can be at the same time "unintelligible" and "understood," the author fails to explain.

But the main error is, of course, his denying the dependability of the Scriptures. And when this is noted one has little cause for wonder at the oft-repeated comment that "in this story we do not necessarily need to see a miracle." Nor is one surprised at the superficiality of the book's doctrinal deliverances. It is then to be expected that the author can see little more in the significance of the Second Coming than that "history is going somewhere." No wonder, then, that the cross may be described as hardly more than "a window in time to allow us to see the suffering love which is eternally in the heart of God," and the resurrection as but "the final proof that behind Him there was God." After such imaginativeness one can read that Paul probably had a vision of Alexander the Great when he received his Macedonian call and that the slave girl at Philippi was probably a ventriloquist, and not even raise an eyebrow.

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Nevertheless, for the reasons cited the outset, this book is deserving use. Yet I, for one, will use it w reserve. You see, there are sixty- books in my library that I value mu more highly.

GELOOF EN WERELDBEELD
F. Kuijper. 397 pp. Franeker, T Netherlands: Wever, 1956.

Review by DIRK W. JELLEM Instructor, Department of Social Studi Case Institute of Technology.

This is an important book. Kuijp is a follower of the philosophy of V lenhoven and Dooyeweerd. His p pose — and it is competently carri out in the book — is to take th philosophy and use it to examine t questions involved in our view of t Bible's picture of the created cosm This general question once answere many secondary questions will also answered — is the Bible "scientific how are we to understand the s "days" of creation, and the like. T book is professionally written, a Kuijper seems a competent philos pher.

It is not our intention, in this bri review, to try to evaluate the phil ophy of Vollenhoven and Dooyeweer We have already attempted to do (see the *Calvin Forum*, 1954: Apr May, June). We concluded there th it is a synthesis-philosophy, combi ing Calvinism and Phenomenolog with many similarities to the syste of Nicolai Hartmann; and hence v note with interest Kuijper's stateme that the "Amsterdam" philosophy a Hartmann's system are "principal alike" in their view of the structu of the cosmos.[1] We also conclud that the Vollenhoven-Dooyeweerd ph

1. Pp. 115-16. Kuijper also specifical mentions "points of agreement" wi Phenomenology. These do not, he say lead to pantheism as they do wi such Phenomenologists as Max Schel since Vollenhoven and Dooyeweerd course hold strongly that the cosm was created. Dooyeweerd stresses t Phenomenologist Husserl's influence himself rather than Hartmann's, a also notes Scheler's influence on t South African Calvinist philosopher a "Amsterdam" supporter, Stoker. S *A New Critique of Theological Thoug* (Philadelphia, 1953), I, v-vii.

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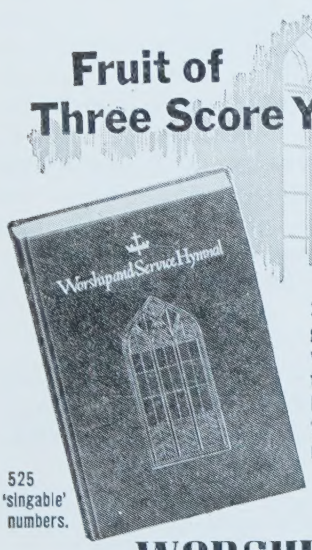

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sophy and traditional Calvinism did ot, in some respects, jibe too well; his book does nothing to change that pinion.

The fourteen spheres, or levels, or worlds," are basic to the structure f the cosmos, says Kuijper. Looking our problem from the point of view f the historical sphere, we can view an's history as a process of progressive differentiation of these spheres levels; a process of successive articlation or realization of level after vel. We should not call this "evolun," though there are "fruitful oughts" in such evolutionists as pencer (p. 146). We can speak of volution *within* each level or sphere: e can, for example, speak of evolun within the biotic (i.e., biological) here. But when man went from the iotic, to the psychic, to the logical -- his is not evolution, but articulation differentiation of levels that were ways present, all fourteen, in undifrentiated form in man (pp. 130-150).

Man today has *all* fourteen levels, cluding the pistic (the faith-level), ell articulated or differentiated. But e Bible was written before this hapened. Thus we cannot expect the Bible be *history*, since men did not articate the historical level until after the ible was written. Nor can we exct the Bible to be *scientific* to any eat extent, since men were just benning to articulate the logical-scienfic level when the latest books of the ible were written. We would expect find in the Bible, then, primarily orld-pictures representing (stemming om) man as he is when the psychic vel is the highest level articulated: nd reflecting a still earlier period hen the biological level is the highst level articulated. And, in the ter books, we will find a world-picre stemming from the beginnings f man's articulation of the logical vel.

Thus, on the psychic sphere or level eflected in some of the Bible, the orld-picture will be one reflecting hat sphere: flat earth, sun rising and tting with no logical pattern, waters nder the earth, and the like. But we ust beware of saying that this is a *lse* world-picture. It reflects the sychic level or sphere, and each here has its own laws, Vollenhoven nd Dooyeweerd have emphasized. We annot use the laws of the logical level o judge the laws of a lower or higher vel or sphere. In the psychical sphere, t is "true" that there is no pattern o the sun's movements. Since the arth, from a psychical-sphere viewoint, *is* flat, the Psalmist is speaking truth" when he speaks of four corners. Each sphere has its own laws, its own structure, given to it by God at creation.

Well, then, a number of problems which have bothered people now disappear. The six days of creation were not historic: since such a concept is impossible in a pre-logical-level writer such as the writer of Genesis; but still the description is "true" (p. 165). And all such similar problems likewise disappear. Is it "true" that there were "waters under the earth"? Yes, "true" on the psychical level, though not "true" according to the logical-scientific level. We can draw diagrams (see pp. 277, 338) of the world-pictures of the Bible, reflecting the "true" outlooks of the psychical or early-logical levels; they will include a flat earth, and from our later-scientific level they are "false"; but that does not mean that for their own level they are not "true." God reveals Himself on all levels, in every sphere, and each of these revelations is true according to the laws and structure of that sphere.

Thus, due to limitations of space, the above must serve as an all-too-brief summary of Kuijper's thought.[2] This is a provocative and able extension of the "critical" philosophy into a new area, solidly and completely written. The founders might disagree with some of the applications; we ourselves surely do. In any case, this is an important and well-written book, of great interest to anyone concerned with what the "Amsterdam" group is turning out these days. Perhaps some philosopher or theologian among us could write on this at great length.

2. A few other conclusions might be noted briefly. Adam, living in the biotic sphere, had no *moral* knowledge of right and wrong (p. 186). Adam's faith-level (pistic sphere) was not yet articulated fully (p. 181). Physical death has existed since creation (p. 238). Non-Christian philosophies are "total lies" (p. 114). The distinction between general and special revelation cannot be kept in its traditional sense (p. 115). The story of the Fall is not historical nor is it meant to be (p. 220).

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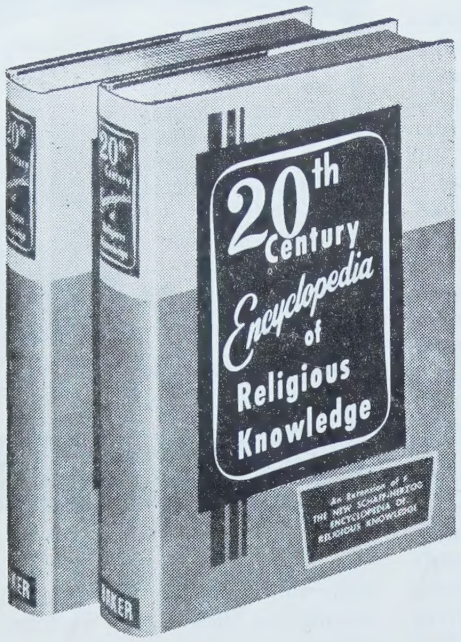

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